

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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NO TRUMPET BEFORE HIM

by Nelia Gardner White

A Little Prayer to Jesus at Easter

Perhaps many of you who read this column weekly might find it possible to clip out this simple, personal little prayer to Jesus, put it in your Prayer Books, and offer it up to Him in His Holy Church as you come to Mass on the Day of His Resurrection:

"Blessed Lord Jesus, Thou Son of God, I am here before Thy Holy Altar on this Festal Day, to offer my undying gratitude to Thee for my salvation, so prodigiously purchased by Thy shed blood on cruel, tragic Calvary. I thank Thee for having proved, by Thy Resurrection, that THOU ART GOD, that Thou art my King, that Thou art truly very God of very God! Beyond that, dear Lord, I simply cannot further comprehend

Thy greatness, Thy power, Thy majesty! But I am grateful that Thou hast not placed the emphasis on those mighty attributes of Thine in reaching out Thy saving hand to me, a sinner. Thou hast been more concerned in showing me how dearly Thou dost love me, and how greatly Thou—God—dost yearn for my love in return. I have sought to cleanse my body and soul by an honest, penitent confession of my sins, and I come to my Easter Communion and lay my life, my love, my ALL at Thy Holy Feet! Accept of me, dear Lord Jesus, and in the days to come, teach me how to spread abroad Thy love so that I may touch other hearts now barren of it. This I beg for Thine Own dear sake. Amen!"

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LETTERS

News Item Clarified

TO THE EDITOR: The "Evangelical Episcopal community of Arabs Transjordan," referred to in the RNS item [L. C., February 12th], refers to that portion of the Anglican Bishopric which lies in Transjordan (the newly created Moslem Arab kingdom under King Abdullah), and is under the Anglican Bishop in Jerusalem the Rt. Rev. Dr. Weston Henry Stewart. The Rev. Najib Cuba'in, mentioned chairman of the "Arabic Evangelical Episcopal Council for Palestine and Transjordan," is the leading Arabic-speaking priest of the Bishopric and vicar of St Paul's Church, Jerusalem. The council of which he is the head was originally called the "Palestine Native Church Council" and later changed to the "Palestine Church Council."

There is a long story behind all this. The Bishopric in Jerusalem was established by the joint efforts of the Church of England and the Church of Prussia in 1842; but when the Germans dropped out, it was reconstituted as the Anglican Bishopric in 1887. Evangelistic work among Jews and Moslems was paralleled by an effort especially in the years 1850-1887, to instill evangelical ideas among the native Arabic-speaking Christians, who though commonly called "Arabs" are for the most part descendants of the pre-Islamic-Invasion inhabitants of Palestine and Transjordan. The result was the drift of a fair number of people to the Anglican Church from the Orthodox Church and the Latin (i.e., Roman Catholic) Church. For these people the Prayer Book was translated into Arabic, and Arabic-speaking priests were provided. To these a few Moslem converts were added. Meanwhile there were converts from Judaism. All these were under the bishop. In addition there were considerable numbers of English, American, and other foreign Anglicans, more especially after the British Mandate was established who were and are under the care of the Bishop and his English-speaking priests. In fact, in recent years the English outnumbered the Arab communicants.

The Anglican bishop is appointed by the Archbishop of Canterbury and certain other English prelates, and though he need not be an Englishman, he always has been. In the early days all the priests were foreigners: English, German, or even Dutch, and more recently there have been Americans. However now for many years there has been a corps of native-born Arabic-speaking Anglican priests.

In 1905 the Church Missionary Society, which had initiated the work among native Christians and Moslems, organized the Arab congregations and their priests in the Palestine Native Church Council. This was in effect an organization of Anglican clergy and people under the Bishop looking after the special interests of the local Arabic Christians. It included Arab parishes in Palestine and Transjordan. The council was originally dependent for support on the CMS, but has gradually attained a large degree of self-support, and by now may indeed be almost wholly self-supporting as

far as its clergy are concerned. All the clergy are under the bishop, and depend upon him or the CMS almost entirely for schools, hospitals, etc.

The Anglican Bishopric in Jerusalem was not recognized by the Ottoman Government as a "religious community." This privilege was enjoyed only by those communities which had been established many centuries. The recognized communities are the Orthodox, the Latin, the Armenian, other minor Eastern and Uniat Churches, and among non-Christians the two main Jewish communities and the Moslems. Nor did the British Mandatory Government change the status quo in this respect. However as the Anglican community has been in existence for more than a century now, it is conceded that it has acquired *de facto* recognition, and in all respects enjoys all the usual privileges.

For many years the Palestine Church Council, now preferring to leave out the invidious word "native," has been animated by the desire to secure recognition of itself as a "religious community." There have been various motives: a growth in a feeling of real independence justifying greater recognition, dislike of being tied too closely to the Church of the unpopular Mandatory regime, hope that by becoming more "Palestinian" it could make a greater appeal to Arab Christians at large (proselytism of whom has been prevented by the bishops for half a century), anticipations that it would serve to draw together all "Protestant" Arabs, and the example of the Protestant Church in Syria and Lebanon which was set free by the Presbyterian Mission some years ago.

The authorities of the Church of England have been hesitant about the project, partly because the Arabic peoples were not yet really strong enough, and partly because they wished to hold to the idea of a single bishopric, not English, not Arabic, not Hebrew-Christian, but a truly Catholic one comprehending all of them, and with the possibility of a bishop chosen from any of the linguistic groups.

When Transjordan became an independent Kingdom with Islam as the official religion, it was important that the position of the Arabic-speaking Anglicans be regularized by according them official recognition as a "religious community." It is this which is reported by RNS. Whether the "Evangelical Episcopal" community (if that be in fact its proper title) is limited to citizens of Transjordan or includes also the English and American priests and laypeople working there is not clear. However it is to be presumed that the Arabic-speaking priests and laypeople remain under the Anglican jurisdiction in Jerusalem as their ordinary.

Should an Arab State be erected in parts of Palestine it is not unlikely that a similar move will be made by those parishes lying in the new state; though in fact the strongest parishes, Jerusalem and Haifa, will lie outside the proposed Arab State.

Meanwhile the desire of the Arabic-speaking Anglicans, who dislike the term "Anglican" as in their minds equivalent to "English," are reaching around for some title less general than "Protestant," which in Palestine once meant Anglicans only but

now is a "catch-all" for any non-Orthodox, non-Latin Christians, have been using the term "Evangelical Episcopal" as more fitting.

The hopes of having an Arab as their Bishop have long been cherished. It has been suggested that to make an Arab the Anglican Bishop of Jerusalem would go hard on the Hebrew-Christians; and to create a separate jurisdiction would mean the sundering of a work which needs unity if it is to be effective. The answer most favored by the ecclesiastical statesmen has been the consecration of the Arab's choice as a Suffragan to the Bishop in Jerusalem. Whether in fact this takes place before the forces of nationalism and the practical necessity for securing legal recognition of the Arab Anglicans as a formal "religious community" in a new Arab State crystallize the Arab part of the Bishopric as a separate entity remains to be seen.

(REV.) C. T. BRIDGEMAN.

New York City.

Relief for Japan

TO THE EDITOR: My offer, in the Lent 1948 *Forward*—day by day of authentic addresses to which relief parcels could be sent, has met with wonderful response. I wrote it in October, 1947, when I had but 50 addresses, mostly of Old Catholic and Japanese clergy. Since then my lists have grown, enabling me to answer several hundred offers.

Bishop Reifsnider has given me over 70 names of Nippon Seikokwai clergy and Church workers. Our laity are sending them badly needed food and some clothing, but there is a need which only our clergy can meet, and that is for cassocks, clerical collars, rabats, and black suits. It would be a great help if about 50 of our priests would meet this need with anything they can give. The articles need not be new, but only in good condition.

NO PARCELS

Will such write to me for an address? Please note that no parcel is to be sent to me, but simply the request for an address. The matter of size is not very important. Japanese are usually smaller than Americans, and in their need they will contrive to make the garments fit, especially if thread and needles are sent. A good, roomy, choirman's cassock would do if a priest has none of his own to spare. Also, because of bombing and fires, altar furnishings are needed in some places.

Before he left for China, Bishop Robin Chen gave me the addresses of 25 of his native clergy and Church workers, and on the strength of it I offered these names. When too late to recall the offer, I discovered that China imposes import duty even upon gifts. To pay this duty might ruin the poor recipient, so I have not given out a solitary Chinese name, much as we all would love to send to them. Money is the only safe thing to send to China at present, and that I judge is best done through "281," Church Missions House.

(REV.) GILBERT P. SYMONS.

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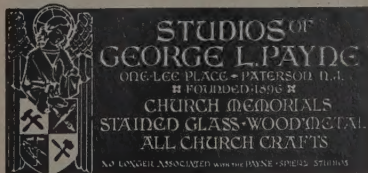
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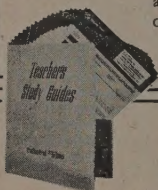
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Hot Notes

ONE Sunday night I happened to be visiting at the home of one of our good teachers, and she interrupted our conversation to say, "Excuse me a few minutes while I sign off my Sunday school lesson." She disappeared into the library, and presently came back, bringing her notebook.

"I know you're interested," she remarked. "So perhaps you would care to see my notebook. From something we said in teachers' meeting several years ago I started taking notes on my class work immediately after the period, or at least some time on Sunday. I used to do this right after dinner, Sunday afternoon. But I find now I can do it as well if I wait until Sunday evening, before going to bed."

She showed her book, with these after-teaching notations made while the events were still fresh in mind. They included notes on what a difficult boy had said, what went wrong with the handwork, how the timing slipped, what promises were made. "Jimmie absent, so they all acted well!" "Four tardy—Ned, Geo., Bill, and G. W.—better 'phone parents." "Freddie said he was tired of using crayolas. Ask Miss J. about other materials." "Rector talked too long—not enough time left!" [She wanted me to see that one, especially.]

The final jotting was an opinion about the worth of the period. Some of these were simply, "Everything clicked." "They seemed a little dopey, but plans worked." "Story dragged, impression confused." "A riot. The acting took up all the time." "Terribly restless. Not enough activity planned."

THE FOLLOW-THROUGH

There is a vivid sense of reality about the events of your class just at the close, which lingers for the rest of the day. In another day it will have cooled, and you will come to your Saturday lesson preparation without a full recollection of last Sunday's period. (The seven-day gap between impressions is still our greatest handicap for cumulative teaching. Realizing this, the teacher, at least, can try to guard against it.)

The effort need not take long. It may be a kind of "Dear diary" rounding out of the day. It is more apt to be just a scribbled word or two, to follow through. There is so apt to be a slump, after the extra excitements of Sunday morning. Yet you were at your best (let us hope)

as you started your teaching period, and that frame of mind lingered after the bell had rung. *Catch that spark to kindle your next lesson!*

One of our most experienced teachers writes about her jottings following each class: "I try to make my notes as full as possible, with quotations from the children's discussions; remarks and questions; my own replies and reactions; outside diversions and how they were handled. I cannot use shorthand, which would help, but I often jot down, right in class, a particularly enlightening remark."

She goes on to say, "Then, I note all assignments I have made, all matter that looks to any coming lesson or mid-week engagement with the class. Finally, and most important, I try to evaluate the work for the day. This is for my own encouragement at progress noted, or as a stimulus to do some points better next week. I try to be perfectly honest with myself, but unemotional, an impersonal critic. Of course, this takes time, but if done regularly and promptly, it is a great help in my teaching."

A PERFECT JOB

This method may not appeal to all teachers. Indeed, some have the kind of interest which needs no written notes, but they carry the problems of their class always on their hearts. They do not "put it out of their mind" between Sundays. But if some such review and notes are used, and it becomes a habit, it can well be imagined how one's teaching is steadily improved. In one sense, your class is a year's problem, a unit of leadership carried out between September and June. To make this year's teaching a perfect thing, is your concern. Again, such thoughtful teaching methods change the teacher—during the year, and for all time. You will be a better teacher, and a better person for such careful details.

"But it's just another bother; teaching takes enough time now," is objected. All right, if you feel that way, forget it. But if you are in this work, as I really believe most of you are, with some sense of direct service to God and His children, then you'll consider any suggestion to make your offering a perfect one.

Dr. Hoag will be glad to answer questions and problems from readers. Address: The Rev. Dr. Victor Hoag, 1116 S. College Ave., Tulsa 4, Okla.

PALM SUNDAY

GENERAL

LEAP SUNDAY

Over the Top!

The nationwide appeal for world relief made by the Presiding Bishop on Leap Sunday, February 29th, has met with unqualified success. Bishop Sherrill issued the following statement on March 9th:

"With deep gratitude to hundreds of thousands of donors, we have now passed the minimum goal of \$1,000,000. However, it should be borne in mind that the need is so great that every additional gift will bring relief to many sufferers throughout the world."

SOCIAL ACTION

Hail Supreme Court Religious Instruction Decision

Gratification over the Supreme Court decision barring religious instruction from the Champaign, Ill., schools was recently expressed by the Seventh-Day Adventist Church, the Baptist Joint Conference Committee on Public Relations, and an official of Protestants and Other Americans United for Separation of Church and State.

Charles S. Longacre, associate secretary of the Religious Liberty Association, said Adventists hailed the decision "as a victory for the cause of religion in that it recognizes that the Church and State

are both free and independent in the exercise of their divergent functions."

Dr. J. M. Dawson, recording secretary of Protestants-United, and executive secretary of the Baptist Joint Conference Committee, issued two statements.

Pointing out that Protestants-United had made no official comment on the issue or the decision, Dr. Dawson said that, speaking for himself, he was "exceedingly happy over the decision because I think it does the following:

"(1) It serves as the greatest single safeguard to separation of Church and State outside the First Amendment itself.

"(2) It is a positive protection against the menace of sectarianism in our public school system; hence it is insurance of religious liberty and mutual good will among the sects.

"(3) It is a direct service to the home and church, the divinely appointed agencies for proper religious instruction, in that their responsibility is challenged to provide something vastly superior to the weak substitute attempted on released-time under the framework of the compulsory school law.

"(4) It produces a keen sense of obligation to strengthen yet more and more the high moral and spiritual values now being taught under the democratic processes of the public school which have resulted in the highest type citizenship, as crime statistics abundantly show."

Speaking for the Baptist Committee, which filed a brief opposing religious instruction in the public schools in connection with the present case, Dr. Dawson said, "We are glad because we think this is the strongest buttress for maintaining the wall of separation between Church and State which has yet been erected."

He said there were many forms of weekday instruction in religion which both the home and Church could invoke.

"Most assuredly the Church's educational program of teacher-training and pupil enlistment is far below what it should be," he declared. "Those who fear the decision will cut out chaplain services are, we think, far afield because in that case there is no contractual relation between the government and a church but only between the government and an individual citizen. Just so with regard to other relations questions. The

decision will not work against religion but in its favor."

The statement released by the Seventh-day Adventists went on to say that had the Supreme Court favored the teaching of religion in the public schools, the decision would have "opened the flood gates for a deluge of religious legislation and paved the way for a union of Church and State.

"Our understanding of the implications in this decision," the statement continued, "is that secularism is not to completely dominate our public schools, but that religion, if taught at all to the children in the public schools, will have to be on an entirely volunteer basis and on released-time away from the public school building, and not at public expense.

"It is not a hostile decision to religion, but a friendly one, because religion and the State prosper and enjoy friendly relations better under a complete separation of Church and State than under a co-mingling of functions under duress of law."

Government, Church Leaders Join to Support ERP

President Truman, Secretary of State Marshall, the Hon. John Foster Dulles, and Bishop Dun of Washington were among the 2,000 clergy and laity who gathered at the Cathedral of SS. Peter and Paul, Washington, D. C., on March 11th to urge support for the European Recovery Program.

Addresses were given by Bishop Dun, Mr. Dulles, and Mr. Marshall. Stressing the great responsibility that rests upon clergy and teachers, Mr. Marshall said that Churches and schools must play an important part in meeting and solving the world's problems.

A full account of the meeting will appear in THE LIVING CHURCH for March 28th.

Protestants-United Answer Archbishop McNicholas

Protestants and Other Americans United for Separation of Church and State recently issued a statement denying charges made by the Most Rev. John T. McNicholas, O.P., Archbishop of Cin-

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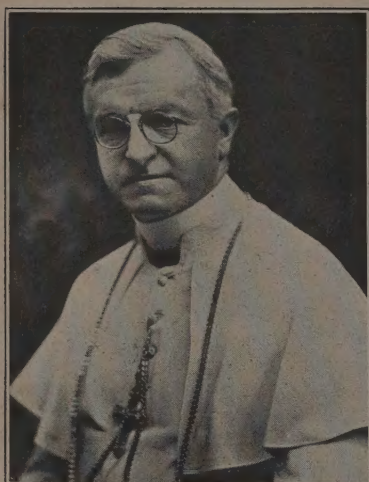
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
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Press Assn.
ARCHBISHOP McNICHOLAS: *Charged non-Roman group with intolerance.*

cinnati, that its manifesto was "bound to arouse intolerance, suspicion, hatred, and conflict between religious groups."

The Protestant group, headed by Dr. Edwin McNeill Poteat, president of the Colgate-Rochester Divinity School, asserted that it would "profoundly deplore" any such result of its manifesto, but insisted that if dissension arose, responsibility for it would rest upon the Roman Catholic Church, "whose aggressions are the occasion of the dissension, and upon the political authorities who yield to them."

It warned that "if Protestants and other citizens do not resist these aggressions, they will wake up to resist them when it is too late to resist them calmly."

Archbishop McNicholas' charges were incorporated in a recent denial of a manifesto declaration that the Roman Catholic Church was seeking to "breach the wall that sharply separates Church and State in this country."

The Archbishop described the manifesto as "anti-Catholic" and "anti-American," and declared that its "underlying falsity" lay in the assertion that Catholics were "seeking special advantages and privileges for their Church in our body politic."

These charges by Archbishop McNicholas were termed "shadow boxing" in the Protestant group's reply, which added that the "discerning reader will ask that the controversy be brought down from lofty generalities to the concrete activities of the Catholic Church which have been brought into the open."

"The Roman Catholic hierarchy has entered the political arena to secure for its Church a union with the State at the public treasury," Protestants-United charged.

The organization warned that "if gov-

ernment authorities continue to yield to the pressure of the Roman Church" for such a union, "serious consequences in the public feeling will surely ensue."

Expressing uncertainty as to the future turn of events in this debate, Protestants-United said a "timid shrinking from controversy is precisely the state of mind which the Roman Church would like to create in Protestants and all other non-Roman citizens."

It asserted that "whether this contest can be kept within the bounds of reason and the proprieties of the democratic process will depend primarily upon the manner in which the Catholic Church conducts its political campaign."

The Protestant agency went on to say that the American people "still cherish the religious liberty guaranteed by the constitutional separation of Church and State" and "will not allow it to be taken from them without resistance." [RNS]

PENSION FUND

Church Fire Insurance Corp. Urges Proper Coverage

The Church Fire Insurance Corporation, a wholly-owned subsidiary of the Church Pension Fund, has recently issued the following statement, urging its clients to bring the values on their property up to date:

The Church Fire Insurance Corporation is continually reminding its clients to bring their insurances on churches and other properties up to present day values, although of course the responsibility to do so rests entirely with the vestries.

Recently it suggested to St. Paul's Church, St. Joseph, Mich., that it do so. They complied, increasing the insurance from \$30,400 to \$54,375. Almost before the ink was dry on the policy the church burned [L. C., January 25th], and they were paid \$54,375.

Another church sustaining a loss a week earlier had not heeded the warning. Its insurance was only about one-quarter of what it should have been or \$28,000. Consequently, while losing \$17,404 in the value of the property destroyed, it only received \$4,348 in compensation from the insurance, because it had not complied with the co-insurance requirements. To have complied with them (and thus merit the reduced premium rate), it should have been insured for about \$112,000. If it had done this, it would have received the full amount of its loss.

BOOKS

Best Sermons Again.

Another world-wide search is again under way for material for the fourth volume of *Best Sermons*, edited by G. Paul Butler and published by Harper and Brothers.

For the first three volumes of this



RNS.
DR. POTEAT: *Head of new religious organization.*

series, clergymen of the Catholic, Protestant, and Jewish faiths sent in over 18,000 sermons from every important area of the world. The 52 sermons in the 1947-48 edition were selected from among 6,477 sermons. For the forthcoming volume, sermons preached from January 1, 1947 to July 1, 1948 will be included and must be submitted before July 4, 1948.

No sermon criticizing another sect or faith will be considered.

Sermons should be submitted to G. Paul Butler, 431 Riverside Drive, New York 25, New York.

PROVINCES

College Conference to be Held

The first of a series of college conferences, sponsored by the Eighth Province, will be held at St. Helen's Hall in Portland, Ore., April 2d to 4th, inclusive. Part of a provincial program to synchronize college work in the area and approved at last year's synod, it will be the first conference of this nature to be held in the Pacific Northwest.

Purpose of the conference is to consider how one acts as a Christian on a college campus, with special emphasis on vocations and leadership training.

College students and workers from as far north as Spokane, Wash., and as far east as Boise, Idaho, have expressed interest in the conference.

It is hoped that the conference will become an annual affair.

Conference leaders will include Bishop Bayne of Olympia; Bishop Dagwell of Oregon; the Rev. Russell Staines, chairman of the provincial college work commission for the Eighth Province; the Rev. David Cochran, student chaplain, University of Washington; Miss Helene Schnurbush, student worker, Oregon State College, and the Rev. Charles Scott Neville, assistant to the chairman of col-

lege work commission for the Eighth Province.

The program will open on the evening of Friday, April 2d, with registration and a welcome and orientation banquet. Bishop Bayne will deliver the main address.

Morning prayers, led by Bishop Dagwell, will follow breakfast Saturday morning. "Christian Vocations in a Modern World" will be the topic of Bishop Bayne's morning address.

Professional college workers and clergy will be addressed by the Rev. Mr. Staines on the program of the Eighth Province — organizing an effective college program. The Rev. Mr. Cochran will speak to student leaders on the same subject.

Bishop Bayne will speak on "Power for the Christian Task" on Saturday afternoon, after which a discussion will be led by the Rev. Messrs. Staines and Cochran.

After dinner Saturday night, the Rev. Mr. Staines will conduct an informal discussion with college clergy and leaders, and later the Rev. Mr. Cochran will speak on "Preparing for the Christian Task."

Bishop Dagwell will celebrate the Holy Eucharist in the St. Helen's Hall chapel Sunday morning and after breakfast an "ask your questions of our leaders" session will be held simultaneously with a meeting of the committee on findings and review.

The conference will adjourn Sunday morning to Portland's Churches.

Conference on Small Church School Held

A conference on "The Small Church School," sponsored by the department of religious education of the Province of the Midwest, was held at the DeKoven Foundation, Racine, Wis., February 23d to 25th.

The Rev. Richard U. Smith of the diocese of Michigan, assisted by the Rev. Sam Keyes, led the first discussion on "The Church School in the Community." Travelling libraries for Church school teachers, teacher-training courses, and bus rental to transport children in rural areas to the church were stressed as valuable aids in building up a small Sunday school. Miss Jessie Hunter gave a picture of the small Church school in various parts of the country, and showed ways in which the Church can lead in missionary and educational work in rural areas.

Deaconess Olive Robinson of the diocese of Michigan presented "The curriculum in the small Church school." Deaconess Robinson said that in order to bring children to the Sunday school, it is first necessary to make missionaries of

the children who already attend. The adult workers must visit rural schools and keep in touch with the families.

It was felt that the priest should keep in close touch with the children, so that they will not feel isolated from the rest of the parish or mission. Such personal contact will often do more than an intensive course in religious education.

Miss Irene Scudder discussed vacation Church schools, and the ways in which they should be organized. She suggested that, if possible, the Episcopal group join with other churches in the community.

The Rev. George F. White of the diocese of Milwaukee, demonstrated the use of visual aids in Church school teaching. Fr. White said that the cost is not so prohibitive that a small Church school could not afford to use such aids for effective teaching.

CONFERENCES

Sweet Briar to Meet June 14th to 25th

"The Gospel in the Gospels" will be the theme for the 1948 conference of the Province of Washington, to meet in

Sweet Briar, Va., June 14th to 25th. The dean of the conference will be the Rev. Frederick J. Warnecke, and the faculty will include the Rev. Messrs. Jesse Trotter, Robert A. Magill, W. Leigh Ribble, Cornelius C. Tarplee, and Daniel Corrigan.

The Very Rev. Robert McC. Hatch will be the chaplain.

Mr. William Robertson, organist and choirmaster of St. James' Church, Wilmington, N. C., will be in charge of the music, and will teach a course in Church music.

The Woman's Auxiliary work will be in two units. In the first week, the main topic will be the devotional program, with Miss Emily Hall as leader.

In the second week, study programs will be considered, with Mrs. Charles Raynor in charge.

A new feature, starting June 18th, will be a two-day program for men. The "conference within the conference" will offer vestrymen and other interested laymen a short but helpful program.

The final program will be released in April and may be obtained from Miss Lily Cheston, 8711 Shawnee St., Philadelphia 18, Pa.

RELIGION IN ART

The Descent from the Cross

Eugene Higgins

(*American, b. 1874*)

EUGENE HIGGINS was born 73 years ago in Kansas City, Mo., the son of Irish immigrants. He formed his artistic credo early in life under the impact of the style and subject matter of painters like Daumier and Millet, and has remained constantly true to himself. He disdained to be swayed by changing fashions, and the honors and distinctions he has received came to him unsought. His philosophy of life is founded on abiding faith in the brotherhood of man, and manifests itself in lifelong sympathy for those who walk the darker paths of life. He knows the poor and understands them. Time after time he showed them at their burdensome tasks, in the fields, on the roads, in the fishing boats, or enjoying sparse moments of rest under a humble roof. His heart goes out to the homeless, the refugees, the shipwrecked of our civilization; their plight forms the theme of some of his most memorable works. Out of such convictions grew the deep spirituality of Eugene Higgins' religious paintings such as "The Descent from the Cross."

Silence surrounds the small group of the faithful. The muted browns and purples of their garments are as subdued as

the movements with which they perform their service of devotion. A cloud hovers in the dark blue sky, gleaming in the same pale light that emphasizes the pallor of death in the Savior's body, models the figures at His feet into almost statuesque relief, and lays a sharply defined expanse of white around them like a shield.

Within this hallowed circle quiet rhythms ascend and descend, single out individual figures and again link them together in unity of purpose, just as individual mourning melts into one common, wordless grief. As Christ's body slowly descends into their outstretched hands, these simple men and women of the people know the agonies that lie beyond the closed eyes, behind the frozen stillness of those tired arms. They know how much greater even than their loss is His sacrifice.

Eugene Higgins has not allowed a single false note of ostentation or hollow pathos to mar the austerity of this Calvary scene.

The severe simplicity of the composition communicates to us the painter's awe and reverence, and these alone remain as we stand, with heavy hearts, before that Cross on Golgotha.

ENGLAND

Dom Augustine Morris Elected

Dom Augustine Morris, OSB, has been elected Abbot of Nashdom Abbey, Burnam, Bucks, England, to fill the place of Dom Martin Collett, OSB, who resigned because of ill health. Nashdom is the Mother House of the Benedictines of the Anglican communion.

Dom Augustine's installation is to take place in April, and it is expected that Dom Francis Hilary Bacon, OSB, prior of St. Gregory's Priory, Three Rivers, Mich., the American Benedictine House, will attend the ceremonies.

SPCK Observes 250th Anniversary

Celebrations were recently inaugurated to commemorate the 250th anniversary of the Society for Promoting Christian Knowledge, oldest missionary organization in the Church of England. Founded March 8, 1698, the society, through its charity schools, was largely responsible for the development of popular education in England.

Anniversary rites began with a service at St. Martin's-in-the Field, Trafalgar Square, and will end a year later with thanksgiving services in Westminster Abbey and St. Paul's Cathedral, London.

Biggest event of the celebrations is expected to be the overseas service at St. Paul's on May 27th, when the preacher will be the Most Rev. George F. Kingston, Archbishop of Nova Scotia and Primate of All Canada. About 180 bishops from home and overseas dioceses are scheduled to be present. [RNS]

PHILIPPINES

Convocation Meets

The first Convocation since the war of the Church in the Philippines was attended by all of the active clergy, 18 priests and one deacon, and 31 lay delegates representing all of the mission stations. Much time of Convocation this year was taken up with routine matters—reconstitution of standing and other committees which had become so depleted by changes of personnel in seven years, together with the loss of all their records, that they were unable to make any reports. Since the rebuilding program was much in the minds of the delegates and visiting missionaries, Bishop Binsted of the Philippines invited Mr. J. V. W. Bergamini, mission architect, to address Convocation on this subject at the first session. Mr. Bergamini announced his intention to move his office from Manila to Sagada and to begin

as soon as possible the construction of greatly-needed buildings in that station, and also in Besao and Bontoc, which are near enough to enable him to give personal supervision to the work.

APPOINTMENTS and ELECTIONS: Council of Advice for 1948, the Rev. Frs. Richardson, Wei, Griffiths and Masferré, and Messrs. Choy, Burn, Bergamini, and Shaffer. Examining Chaplains, the Rev. Frs. McAfee, Diman, Abbott, Damrosch, and Jacobs. Miss Elizabeth G. Griffin was re-elected treasurer, and the Rev. Fr. Spackman was elected registrar. New secretary of Convocation is the Rev. Raymond E. Abbott, whose address is c/o St. Luke's Hospital, 1015 Magdalena Street, Manila, Philippines.

MEXICO

Convocation Votes to Join Council of Churches

At the foot of the snow-capped Ajusco and facing the majestic and snow-covered volcanoes Popocatepetl and Iztaacihuatl, lies the Aztec Indian village of San Pedro Martir, where a great majority of the inhabitants are members of the Episcopal Church.

Here the Indians donned their best clothes and in every home simmered at least two delicious soups and *ay que rico mole de Guajolote* (turkey mole). The Church of San Juan Evangelista was repainted and made spic and span. What was happening? The most important three days in the entire year were about to arrive! The 34th convocation of the missionary district of Mexico was to be held January 23rd to 25th. In this village of flower gardens and sloping streets, delegates from all over Mexico were to meet.

The convocation began with Bishop Salinas y Velasco of Mexico celebrating the Holy Eucharist, assisted by the Very Rev. J. F. Gómez and the Rev. J. Robredo.

In his annual address the Bishop reported that steady progress was much in evidence over the entire field and that membership was increasing; improvement of edifices and enlarged Sunday school enrollments were noted. During the year the Bishop dedicated two new church edifices; at the convocation, a new mission, in the State of Michoacan, was received, and the Rev. A. Saucedo appointed thereto.

During the session, the clergy and delegates voted to join the Evangelical Council of Churches in Mexico. The Woman's Auxiliary held sessions and presented their United Thank Offering of \$540 in pesos. The women are striving each year to increase their quota. Simultaneously the young people met and discussed their problems, admitting two new societies.

The convention closed with a most solemn Holy Communion Service at

which Mr. Gersón Ramos became a deacon and the Rev. Ascencion Saucedo was ordained to the priesthood.

YUGOSLAVIA

Sentence U. S.-Born Orthodox Bishop

The Rt. Rev. Bishop Vojislav (Nastich), 34-year-old American-born Serbian Orthodox Bishop of Dabro-Bosnia, was sentenced to 11 years' imprisonment at hard labor by a People's Court in Sarajevo on charges of "treasonable activities." He was specifically accused of pro-Nazi collaboration during the war and of engaging in activities against the present Tito regime.

According to an indictment read during the three-day trial, Bishop Vojislav aided the Ustachi, a wartime terrorist group which supported Ante Pavelich, pro-Nazi puppet ruler of Croatia, and "was the only Orthodox priest in Sarajevo whom the Ustachi left in peace."

When the war ended, the indictment continued, the Bishop collaborated with remnants of the Ustachi and assisted members of the organization to evade arrest. Meanwhile, the indictment charged, he misused his position to carry on "traitorous activities" against the existing regime and the Yugoslav army "in order to create conditions for foreign, imperialist intervention" in Yugoslavia.

"From 1945 until 1947," the indictment said, "the defendant, in sermons and letters and personal conversations diffused war propaganda and libels against Yugoslavia."

Called to the witness stand, the defendant pleaded not guilty, although, he said, "certain existing laws have been broken."

Declaring he felt "equally a Serb and an American," the prisoner said he had taught his friends English in anticipation of the arrival of American troops to overthrow the new regime. He declared he "freely admitted" the specific charges against him, but said he based his defense on his right to "my own philosophical suppositions."

"As a priest and a pacifist," Bishop Vojislav told the court, "I did not feel obliged to fight during the war, and after the war I was convinced that war between the United States and the Soviet Union would render the present regime of brief duration."

The Bishop, who was consecrated only last August, having previously held a teaching post, was reported to have announced he would not appeal the court's sentence. A native of Gary, Ind., he was taken to Yugoslavia when he was nine years old. [RNS]

The Church and the Kingdom of God

By the Rev. Wilford O. Cross

Rector of Trinity Church, Washington, Pa.

EVEN the most casual reader of the New Testament cannot help being impressed by the fact that the chief matter of our Lord's teaching was the Kingdom of God. Most of the parables were concerned with it, and when His disciples came to Him and asked Him to give them a prayer His answer was the Lord's Prayer, which had for its initial petition, "Thy Kingdom Come. Thy will be done on earth as it is in Heaven."

Jesus Himself was conscious all the way through His short ministry of the fact that He was but the finger of God casting out preliminary devils, and that the Church, His Body which was to follow Him and to extend and to carry out His incarnate life and His ministry, was to be God's instrument for the bringing in of the Kingdom. However wrapped in the outward language and husks of eschatology, the preaching of our Lord was first for His own ministry as the Messiah of God, and second for that rule and reign of God, the Kingdom of God, which the Messiah was to bring about.

COMPLACENCY VS. DESPAIR

In two thousand years of effort and work, the Church of God has attempted, though at times half-heartedly enough, to bring about that redemption of the world, and that dominion of it by the will of God, which is the essential basis of the Kingdom. The results so far ought not to lead us to complacency, or to a beneficent feeling that things have been getting better day by day in every way. On the other hand, there is certainly no ground for despair. Inspired by the Christian conception of life, greater liberty has come to mankind through the unfolding of the centuries. The lot of the common man is better now, certainly, than it was in the Mediterranean world in which Christianity first flowered — a world whose essential economic basis was the muscles of men's backs, the institution of human slavery. Wherever Christianity has gone, hospitals have sprung up as a sign and an instrument of that divine charity and compassion and justice which every Christian ought to feel toward the ill and weak. The culture of Western Europe from the eighth century onward, which by every comparison has been a truly magnificent culture, budded out of Christianity and was the green stem growing from its vigorous roots.

Today the situation has not changed in

any real sense. There still remains man's need for redemption, and that need, because of the powers which have come to man through the growth of scientific knowledge and achievement, is even more critically urgent today than it ever was in the history of humanity before.



FR. CROSS: "What is needed is a peoples' Church."

It is one thing for men to go amuck with a primitive club and stones; it is quite another thing for man to go amuck with the atomic bomb. The need to bring the world under the reign of God, the necessity for having His will done on earth as it is in heaven, has not changed with the coming of this century. And the essential message of Christianity, that it is the religion of an Incarnate Lord who was sent from God into the world to bring the world of mankind and of human society under the dominion of its true King, is still before us.

The Church, however, has a tendency to deviate from its true aim. In Protestantism this deviation usually takes the form of what might be called extracationism. Extracationism is the plucking out of the world of an individual soul, and saving it, not in the world but out of it. It is purely concerned with individualistic redemption, with plucking brands from the burning, with going out of Babylon into an escapist and ivory tower piety which leads out of the secularism of the world into a kind of Thebaid desert, like the early Egyptian monks, where it can live its own life apart from the real affairs and concerns of men. This kind of piety has many

forms, but essentially it is that opiate of the people which caused Karl Marx to characterize the whole of Christianity as an attempt to escape the economic determinism of the secular world.

Catholicity has also at times been escapist and extracationist and has followed the easy road of seeking the redemption of secular society by the mere saving of individual souls, but this type of evasion of the demands and obligations of the Christian incarnation has, certainly, been more prevalent in Protestantism than in Catholicity as a whole.

CHURCH AND KINGDOM

The great heresy of Catholicity has not been escapism and extracationism, so much as it has been a confusion between the Church and the Kingdom. Over and over again in Catholicity it has been forgotten that the Church is the Body of Christ, providing hands with which He heals and blesses in the world today and a mouth through which He speaks to men, and feet to carry Him about the earth. The Catholic error and the Catholic heresy has been to think of the Church not as the Body of Christ at work in the world, but as the Kingdom. To put it in New Testament language, it has tended to confuse the Messiah and the Kingdom. To put it in theological language, it has tended to confound the Incarnation with the Redemption of which the Incarnation is the instrument.

The Church is the germ of the Kingdom. Now there is of course a connection, very real, between a seed and the plant that grows from the seed. An apple seed is an apple tree in nuclear form. Still an apple seed is not the same thing as an apple tree, and if one went to an apple seed looking for apples one would most certainly be disappointed. So it is with the Church and the Kingdom. It is the business of the Church, as the extension of the Incarnation, as a spade in the hands of God, as an instrument for His purpose, as a channel of divine grace and power in the hearts and lives and institutions of men, to breed such human personalities, and therefore such a human society, that an approach to the Kingdom of God is made here on earth. It is the business of the Church through the power and grace of God to produce justice and brotherhood and peace on earth, and justice and brotherhood and peace are the boundaries and the contour lines of the Kingdom of God. The great weakness of Catholicity is that in developing her own institutional life she becomes so

highly and so rigidly organized, her discipline becomes so brittle that what should be a means becomes an end. The Church usurps the sceptre of the Kingdom.

This fundamental hierarchal heresy of Catholicity, this confusion of the husk and the kernel, this confounding of the Incarnation and the visible results of Redemption, this conflict which is injected into the Christian economy by tension between the Messiah and the Kingdom, is the great blot upon the history of Catholicity — both eastern and western — throughout the centuries. One need not I think bring criticism upon the Catholic Church in any spirit of maliciousness, by thus pointing out, constructively, its fundamental weakness. Indeed, this weakness was implicit in the life of the Church from the very first. Even before the crucifixion, after St. Peter had recognized our Lord as the Messiah, he then proceeded to commit himself to this fundamental sin and error of the Catholic mind. He who was the rock upon which the Church was founded very shortly thereafter on the road to Jerusalem rebuked our Lord because He was going up to Jerusalem to be destroyed upon the Cross. St. Peter made the fundamental error which Catholicity has so often made in history of seeking to avoid the Cross to preserve the life of both the Messiah and of the Church. He had forgotten that the life of the Messiah and of the Church is to be given creatively and that it is only that as it is poured out that it can recreate itself and maintain its own life. Our Lord had to rebuke Peter, "Get thee behind Me, Satan." The rebuke is particularly *apropos* and the word *Satan* is particularly *apropos* because always in history when the Church has made this sort of mistake it becomes in its very nature demoniac.

Anyone who has read recent history with a discerning eye has observed the Roman Catholic obedience under Pius XII make St. Peter's mistake over again, becoming for the sake of the preservation of the life of the Church allied with demoniac fascist powers, seeking the preservation of its own life and avoiding the Cross of opposition to demoniac forces. One need but think of the Church in Spain seeking to preserve the title of its land. On the other hand one must remember the history of the Eastern Orthodox Church in the troubled times of the Russian Revolution, and the effort made by so many of the hierarchy to preserve the vested interests of the Church, and the forsaking of the ideal of human redemption and of the Kingdom of God.

It is interesting also that St. Peter not only foreshadowed in his own person the great fundamental Catholic error and the heresy of confusing the Church and the Kingdom and seeking to preserve the Church by jeopardizing the Kingdom, but he committed also the great Protes-

tant sin of extracationism. Upon the Mount of Transfiguration, though there was a demoniac boy in the valley below in need of the attention of our Lord, he wanted to remain upon the mountain top of escapist vision forever. "Let us build here three tabernacles," he said thus deserting secular society and any attempt to bring about its redemption or to found therein the Kingdom of God.

SOCIAL EXPLOITATION

The fundamental error of Catholicism, however, is not only a matter of evil political decisions in time of stress, it is also sometimes the fruit of a persistent policy over the centuries. In French Canada, for instance, and in a great many places in South America, the Church has not been a force for social righteousness and justice, but rather has been on the other side and has been a factor in social exploitation and in working militantly to obstruct the development of social amelioration and the development of rich human personality. The Church, confusing itself with the Kingdom, has warded off the Kingdom. It has been against education; it has been against science; it has been against the introduction of modern inventions; it has discouraged any attempt at a decent curtailment of the number of children one family can properly bring up in the world. It has set itself up as an end of human society, where it should have been the means of improving and redeeming human society. The net result is a village, often, of unpainted shacks and hovels, with a substandard life, and in the midst thereof a magnificent church. The influence of the Church has made the village a rural slum; the slum has given its life blood and its heart's blood to produce a magnificent church. This is an obvious confusion of the role of the Church as the seed of the Kingdom.

GROUND FOR HOPE

And yet there is still ground for abounding hope. The power of the Holy Spirit, the strength and the creative life of the sacraments are consecrating in ways unknown to Protestantism. The ability for the renewal of life is within the Church, however stained and wounded by her own sins. The power of penitence and recuperation is strong within the ethos of Catholicity. Not only the mind of our Lord but the life of our Lord is within his Body, the Church. The Catholic Church in all its ancient historic branches — Roman, Orthodox, Anglican, and Old Catholic — can come to a renewing of its mind.

Indeed the crisis of this hour, the fact that the clock of the world seems to be ticking along toward an end of human history and human culture as we have known it, through the suicidal development of atomic power in a world not morally prepared to deal with the weap-

ons of angels and archangels, ought to shake the fabric of the Body of Christ into a moment of self-realization when she sees herself as she is. And that, of course, is all that the Church needs to do — to see herself as she is, to know that she is the Body of Christ. The great prophetic cry of William Temple, "Let the Church be the Church," is still the watchword of the hour in our generation.

The great antidote to that destructive tendency of Catholicity, that deviation from her true vocation, which is the temptation to become an hierarchal fascism preserving her own life and extending the power of the institution to the jeopardy of the Kingdom is correctable by the development of another tendency which is also the offshoot of the life of Christianity and the life of the Church. That tendency is democracy. When the Church ceases to exist for vested interests, for the sake of the power of the hierarchy, for the sake of land and wealth, for the glorification of the priesthood, and she comes to exist for humanity and for the Kingdom, for the sake of that development of human personality which is the finest flower of the Kingdom of God, then she finds her true vocation. The tendency toward hierarchal fascism can only be prevented by the growth and development of real and genuine democracy in the Church. What is needed is not only "a peoples' world," to use a cant phrase, but what is needed is a peoples' Church.

In the Liturgical Movement, with all its emphasis upon the fellowship, upon the congregation at prayer, upon the offertory in the Eucharist as a realistic connection between the life of everyday and the life of the Church, may be seen, by discerning eyes, the beginnings at least of a feeling in Catholicity after this new, more democratic mode, of existence for the life of the Church. The direct connection that the Liturgical Movement makes between the seeding and the harvesting and the milling and the baking and the selling and the buying of daily bread in human society, and the offering of that same bread in the Mass upon the Altar of God is a great step toward purging out of the life of the Church the weakness of Catholicity and making it impossible to confound Church and Kingdom or to sacrifice one to the other, but rather making them function together. The Church as the seed of the Kingdom, as the Body of Christ bringing the power of redemption into secular society, as the source and font of that redemption for which the whole of creation has groaned until now, is the challenging vision of our age.

It is necessary that every good Catholic be true and loyal to the fundamental obligation of that incarnate life into which we are caught up. That fundamental obligation is that the Church should be the Body of Christ.

"Friend, Wherefore Art Thou Come?"

By Edna G. Robins

ACROSS the peaceful quiet of the Mount of Olives where Jesus has been preparing through intense and agonizing prayer for His Passion, comes the din of an approaching mob, the hoarse voices shouting and clamoring. The startled Apostles, dazed from slumber, see the glow of the torches, almost unnecessary in the bright moonlight that floods the garden. As the crowd draws nearer they are able to make out the chief priests with members of the Temple guard, led apparently by one of their own numbers — the Apostle, Judas. The hostile purpose of the crowd is all too evident. They are brandishing swords and staves and uttering cries of hate. Judas, walking a little in advance, comes up quietly to Jesus and salutes Him with a kiss. Just as quietly and gently the Master speaks to him. "Friend, wherefore art thou come?" Knowing that Judas has with him the pieces of silver bestowed on him in exchange for his treachery, Jesus still tries by His loving words to recall His betrayer to himself. But Judas is absorbed in his own thoughts, in his own purpose, and the words of Jesus, the love of Jesus, make no impression on his closed and stubborn mind.

So many people sought out our blessed Lord during His earthly life. He could read their hearts; He knew why they came to Him. He had compassion on them as He saw their needs, their suffering. He was always kind to the sick, to the lame and halt and blind, gladly healing their physical infirmities. He was even more anxious to minister to sick and weary souls, and to the penitent sinners who sought Him. He gave the joy and peace of pardon.

The scribes and Pharisees followed Him constantly, using every excuse to engage Him in talk. With pretended humility they questioned Him about the Law, trying to confuse Him, to make Him contradict Himself. They watched Him closely, noting any slightest infringement of the strict Jewish rules. When they saw Him healing a man with a withered hand, they condemned Him because He performed this act of mercy on the Sabbath. They were astonished to find Him eating with publicans and sinners. They were enraged because Jesus perceived their hypocrisy and scorned their efforts to hinder His teaching.

The gospels tell us vividly of many individuals who came to our Lord. There was the mother of James and John seeking the advancement of her sons, asking that they might have the seats of honor beside the Lord when He came into His

Kingdom. There was the rich young man who came running to the Master but who went away from Him slowly and sorrowfully, unable to make the sacrifice that was asked of him. There was Joseph of Arimathea who was not afraid to approach Pilate after the crucifixion and ask for the body of Jesus for burial. There was Nicodemus, a Pharisee, who came to Jesus secretly for instruction. In contrast to these men of wealth and influence, we read of a woman who was a sinner who in her love and penitence bathed the Master's feet with her tears and anointed them with a precious ointment. Her, also, He blessed and gave her His peace and forgiveness.

A large part of those who came to our Lord sought Him out for selfish reasons. The sick and afflicted crowded to Him for healing. The scribes and Pharisees were always on hand to tempt Him and to criticize Him. The disciples who followed Him could not always understand Him. They were often moved by patriotic fervor and no doubt dreamed of political power. There were those who loved Him but who could not embrace His way of life — could not submit to a Teacher who was poor and homeless, the friend of sinners and outcasts. And then at the end comes Judas to betray Him — Judas with his own settled opinion of what the Messiah should be and do. He is so determined to force our Lord into the path he thinks He should follow that he is utterly deaf to the call of a suffering Saviour and completely blind to the vision of a heavenly kingdom. His mind is hopelessly closed to the thought of redemption for Israel except through a political uprising. When he perceives what he has done, it is too late to save his friend and Master.

Our blessed Lord still watches those who approach Him, looking behind the acts of devotion to the heart of the worshipper.

Our blessed Lord receives them all, loves them all, but He says to each one, as He said to Judas, "Friend, wherefore art thou come?" To us, as we watch beside the cross, He asks the same question. Will we kiss the cross only to betray Him? For it is possible for us to love our Lord and to be faithful to our devotions yet still to betray Him. Many of us have the closed mind of Judas. We plan our days according to what we think is right, and try to bend the will of God into conformity with our own. We are too proud, too self-assured to submit our minds, our wills, even to the loving rule of our Lord. We like to think that we know what is right and never think of

humbly asking God for guidance. If we are privileged to do any work for the Church, we do it too frequently with a business-like efficiency which may win us the admiration and applause of the worldly-minded, but which could never win the commendation of a meek and humble and suffering Master.

Some of us, like Nicodemus, are attracted to Jesus by the nobility of His character and desire to know Him better. But we are afraid to seek Him openly. We go to Him in secret because we are afraid of ridicule. We are afraid to take our stand boldly beneath the cross. Like the frightened disciples we watch afar off and make no protest when our Saviour is put again and again to open shame.

Or we approach the cross eagerly and openly to offer ourselves and our love to our Lord, but when we are told to take up the cross and follow after Him, when we see the blood-stained path that His feet have trod and behold the wounds His love has suffered, we realize that our love is not strong enough: we cannot obey our Lord's behest. So we go away slowly and sorrowfully and never again know true peace of mind. We return to our earthly joys and possessions but are never again satisfied with them, because we can never forget that glimpse of an unearthly beauty that once drew us to our Lord.

There are, today, also, those who clamor for the place of honor even in the Church, forgetting that God blesses the meek and lowly of heart. They look up to the cross where love is lifted up in patient suffering and do not realize that by their arrogance they are wounding their Lord afresh.

As we wait beside the cross through our Lord's Passion and as we kneel to venerate the cross, we are aware that our Lord is waiting to hear our answer to His searching question, "Friend, wherefore art thou come?" And because we are so painfully conscious that we have sinned, that we have betrayed our Lord, not once like Judas but again and again, we bathe His precious feet with our tears of sorrow, we lay our pride, our self-will at the foot of the cross. Only then can we give Him our answer:

"Forgive me, dear Lord, for the ingratitude that has so often rejected Thy love and for the sins that have betrayed Thee to Thy enemies. Now I would love and serve Thee only and follow Thee in silent patience along whatever path Thou mayest chose for me. Hide me within Thy sacred wounds that I may be faithful for evermore."

"Weep for Yourselves"

THE fateful dilemma of our modern world is thrown into high relief by the reported suicide of Jan Masaryk. Not long ago, an American statesman of high rank — John G. Winant, former American Ambassador to England — also died by his own hand, apparently in despondency over the state of the world. As we enter into Holy Week, 1948, the tide of hate and greed and fear and despair which Christ died to stem seems well on the way to engulf Christian civilization. Those who believe in justice, truth, freedom, and peace find that adherence to these ideals leaves them vulnerable to a ruthless minority plotting to rule by terror and oppression.

Christians of today, in the western world at least, feel themselves so closely identified with the civilization in which they live that they feel that its end would be "the end of everything." But, as despair threatens to engulf us, the image of the Cross rises before us as an eternal reminder that the weapons of God's warfare are not necessarily the world's weapons; and that God has the resources to turn apparent defeat into victory.

Could ever a cause have seemed more utterly lost than the cause of Jesus of Nazareth who claimed to be the Messiah? Failing to ally Himself with any of the powerful political forces of first-century Palestine, He became the sport of all of them. The Gospel records that Caiaphas, Pilate, and Herod were able to coöperate cordially on the subject of getting rid of Him. And yet, today, Caiaphas and Pilate and Herod would be forgotten names if they had not immortalized themselves in infamy by conspiring to crucify this unimportant Galilean.

During the days of Holy Week, the Church meditates one by one on the events of the Passion: the triumphal entry; Christ's lament over the city; the cleansing of the temple; the anointing; the washing of the disciples' feet; the Last Supper; the agony in the garden; the betrayal by Judas; the denial by Peter; the scourging and mocking; culminating in the crucifixion, death, and burial. At one time, there was a widespread feeling among Christian people that all this concentration on our Lord's sufferings had something morbid about it. Crucifixes were thought "too stark"; in fact, some who considered themselves Christians believed that the crucifixion itself was an accident or a mistake, due to the fact that society had not progressed to the point (now happily achieved) when the ideals of Jesus would be appreciated.

Those who have looked with naked eyes on the state of the world today can find no room in their hearts for such optimism. They know that today, as in every day, the world's instinctive response to the revelation of God's goodness is "Crucify Him, crucify

Him!" What they need is, not the warning that the Cross is the reward of righteousness, but the reassurance that there is a real hope for victory beyond the Cross.

IT IS not only the world's resources that seem inadequate for the task of salvation, even in the simplest terms of a life worth living for the masses of men.

The Church itself, as Nicholas Berdyaev* pointed out in his recent article, "The Crisis of European Consciousness," shows little evidence of power to deal with the social order, whether to praise, condemn, improve, or defy it. Berdyaev's indictment can bear repetition:

"Despite the complacent self-assurance of many Christians and by no means the least sensitive among them, all is not well with the historic manifestations of Christianity. The weakness of the Christian Churches is astonishing in comparison with the exceptional dynamism exhibited in the world today. The Church never seems to be able to proclaim its first and last word; it merely lags behind what is happening in the world. It is either duped by it or assumes the posture of a moralizing onlooker and judge. . . . I do not suggest, of course, that Christianity has ceased to be the truth or, indeed, to be in any way operative in the world. Nonetheless, the historical manifestations of Christianity give the impression of spent and exhausted forms with life plucked from their body. This may be a terrible statement, but it is, perhaps, more sincere than the counsel of 'applied religion.'"

Is not the weakness of Christianity today the result of the efforts of Christ's followers to escape His cross? We have just been provided with the spectacle of the largest Christian communion instructing its followers throughout the world to vote only for political candidates who will magnify the power and privileges of the Church. On the Continent, the industrial workers feel that ecclesiastical leadership is much more interested in itself than in the welfare of the people. In our own country, there is little Christian boldness and vision in the pulpit. The Church will not cleanse its temples; can it complain if Christ cleanses them for it?

As Christians, we believe that the Church is Christ's mystical body, that He Himself dwells in it, animates it, works through it, and is redeeming the world by it. Yet we must face the fact that He will not spare His body the Church any more than He spared His natural body in His days on earth. He will make it lean and hard with fasting. He will give it up to be scourged and tormented by its enemies. He will permit it to be betrayed and denied and humili-

*THE LIVING CHURCH, February 15th. M. Berdyaev is not, as was stated in that issue, a professor at the Russian Theological Institute in Paris, and has never been. Since his exile from the Soviet Union in 1922, he has been an editor of the Russian YMCA Press in Paris.

BEHOLD THE MAN

BEHOLD the Man! O God what have we done!
 What infamy has so besmirched this Splendor;
 To what depths of sin have we descended
 That the All Holy should stand before a jeering mob,
 Bruised and torn by our iniquities — and yet
 Magnificent —
 Beautiful beyond all beauty!
 Before this Mystery the hosts of Heaven kneel in
 awe and adoration,
 While we, seeing what we have done, can only bow
 down to the dust,
 and cry in anguish —

Lord have mercy on us!

ELSIE GERTRUDE DICKEY.

ated and crucified. And He will raise it again with power. For this is the way in which mankind is redeemed.

Accordingly, the Church bids us pray for grace to take joyfully the sufferings of this present time in full assurance of the glory that shall be revealed; that we, following the way of the Cross, may find it to be none other than the way of life and peace. "Weep not for my sufferings," says Christ; "weep rather for those who cause the world's suffering and consent to it. Weep for yourselves."

The anti-Nazi Christians of Germany testify to a new and deeper understanding of the New Testament as a result of the terrible experiences through which they have lived. One of them was asked by an American minister if he thought that Christianity could survive in eastern Germany. He replied, "I am not sure that Germany will survive. But if it does, it will be because God finds in it a sufficient Christian remnant to make it worth saving." That is the kind of Christian faith that is needed in today's world.

For, as the Cross of Christ teaches us, the hour of darkness and desolation is the hour of victory. Every human hope, every worldly standard of success may go down before triumphant evil; the defeat of our highest and most cherished ideals may stare us in the face; men's hearts may fail them for fear: but then, "Lift up your heads, for your redemption draweth nigh."

Faith cries out for assurance, for some harbinger of the dawn of God's kingdom. And for Christians, this assurance is to be found at the altar of God where we rejoice in sacramental union with Him and draw from Him renewed power for the struggle. The Holy Communion is Christ's appointed means of strengthening and renewing our life in Him. Let us resolve to carry from this Lent and Passiontide a greater realization of our dependence on the Holy Communion and a greater determination to receive its benefits

regularly and frequently. Thus fortified, we shall be able to take up our Cross and follow our Lord unflinchingly through the very jaws of death to the resurrection that lies beyond.

Masaryk's Silent Protest

JAN MASARYK's tragic death has punctuated the European crisis with such an exclamation mark as nothing else has done. For it is difficult to comprehend the many threads of events that make up the warp and woof of a nation's betrayal; but the violent death of a man of honor who has reached the dead end of his journey through life can be understood by all.

Whether Jan Masaryk took his own life is not the primary question. The Nazi and Communist techniques alike have caused us to place a new interpretation on the word "suicide," which has so often proved itself a convenient cloak to cover the grisly machinations that have led men under pressure to a place where death is their only effective protest. If the Czech patriot, illustrious son of a noble father, was brought to such a pass, then he must have chosen that spectacular course, as his country's former ambassador said, "because he wanted to say very plainly that men cannot live as slaves." Surely we shall not be far wrong if we regard Masaryk's death as a vivid dramatization of that protest.

Jan Masaryk is dead. And democracy is dead in Czechoslovakia — or at least paralyzed under the domination of its new totalitarian government.

Is it nothing to us who pass by?

EASTER EVEN

HOW beautiful this night, oh Lord —
 How silvered, and how strangely still.
 How peacefully the moonlight bathes
 Three crosses on a hill.
 Three lonely crosses, silent now;
 Aloof from auguries of pain.
 The day is done; the Son of God
 Gone back to God again.
 Love lies forgotten in the tomb
 Save for a few who knew Him well,
 But in the calyx of the dark
 The bud of light begins to swell.
 Earth trembles as its leaves unfold
 While in the east the morning glows
 Like day eternal. Rise — behold
 The open and triumphant Rose.

ROSAMOND BARTON TARPLEY.

Celestial Fire

VII. The Way of Victory

By Richardson Wright

Editor of *House and Garden*

SLOWLY, inexorably, the divine circle comes full around. "By the tree we were ensnared, by the holy Cross we have been made free. The fruit of the tree beguiled us; the Son of God hath redeemed us. Alleluia!"

With patient insistence He fulfills His covenants, keeps eternal promises. Transgressors under the Old Testament are redeemed by Him, who is the mediator of the New. "We adore Thee, O Christ, and we bless Thee, because through Thy holy Cross Thou hast redeemed the world. Alleluia!"

With the steady impact of marching feet, event succeeds event—bitter, cruel events of insolence and treachery. Suffering follows, suffering such as man has never endured, to pay the price of our salvation.

O loving wisdom of our God,
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

Alleluia!

Christ being come an High Priest sets up a greater and more perfect tabernacle. In His red robe of mockery, for the sake of sinful man, He bears the scorn of men. Alleluia!

He took upon Him the form of a servant that we may serve Him in righteousness and truth. He was made in our likeness that we might attain to His likeness. The Prince of Life became obedient unto death, and laid down His life of Himself that we might have life. Alleluia.

Crucified as an offender,
Very Man, yet God of Splendor. Alleluia!

Wherefore God hath highly exalted Him and given Him a name that is above every name. "There is no other name under heaven given among men by which we must be saved." Alleluia!

From the Table to the Tomb runs the highway of our God, the stony way of the Cross, the glorious way of victory. "Good luck have Thou with thine honor, ride on!" Alleluia!

In His name we will set up our banners, in His name we will go forth along that way. Alleluia!

THE APPROACH

If we have come up all the way thus far, we have come a long way. Six ascending steps, six long stretches of the Road of the Holy Spirit.

The Spirit's gift of wisdom prompted us to say, "We know," for 'no man can say that Jesus is the Lord but by the Holy Ghost.'

With understanding we began to see things as we never used to see them. "Blessed are your eyes for they see and your ears for they hear."

With the help of counsel we started to walk in ways we never walked before, and learned what true joy can be. "If ye know these things, happy are ye if ye do them."

Fortitude assisting, we pursued the path that leads to God, walking worthy of our vocations.

True godliness gave us patience under trials and tribulations, through which we enter into the Kingdom.

Across time and space came the call, "Seek ye my face," and through the fetid clouds of the world we answered, "Thy face, Lord, will we seek." In that search, spiritual knowledge led us from strength to strength, each step being made perfect in weakness.

Finally we seem to be approaching reality. What then?

Only in wonder and awe, only with the deepest trusting love dare we take the next step forward. This we call holy fear, that gift for wonder and awe with which alone we approach Him.

Holy fear is looking the reality of the overwhelming love of God squarely in the heart. It is looking our sins and shortcomings squarely in the heart. The latter is uncomfortable. "We love the truth when it shows itself," says St. Augustine, "we hate it when it shows us to ourselves." The Psalmist holds out hope—he speaks of those who "looked unto Him and were lightened—and their faces were not ashamed." Only God has perfect love, only God can cast out fear.

Holy fear and holy love, holy wonder and holy awe, these combine to produce reverence which is the essence of worship.

Coming to this last of the seven gifts, we see clearly what has been happening all along the way: as we have been drawing near to God, He has been drawing near to us. All along the way of those seven advancements it is He who has been approaching us, seeking us in doing His Father's will, "that of all He hath given Him He should lose nothing." Seeking that He may come to us and abide with us and we with Him. And here He is!

With scarred hand the Shepherd knocks on our door. We rise to open it and bid Him enter. What is it that makes us hesitate? No longer mortal fear. Yet even in the glow of His welcoming love we feel the chill of our own unworthiness. . . . "Lord, I am not worthy that

Thou should come under my roof, but speak the word only, and Thy servant shall be healed." Lord, I am not worthy that Thou should come under my roof, but make me worthy to dwell in Thy heart.

THE SAVING VICTIM

The storm had been gathering for some time. Already the Scribes and Pharisees were plotting to seize Him. The welcoming hosannas of the people drove them to swift and desperate action.

Then, as often happens just before a storm closes in, came a dazzling shaft of light. The Hunted One took bread and blessed it, broke it and gave it to His disciples, saying it was His body. He poured wine and said it was his blood of the new covenant. Before sundown of another day this Last Supper—the origin of all Christian worship, the wholly Godward action of sinful men—would be consummated on the Cross. From that day to this, the consummation has been re-presented continually on the altars of the Church He left with us.

As we read the words of Holy Communion, we can come to no other realization than that.

Offered was He for greatest and least, Himself the Victim, and Himself the Priest.

There is no sacrifice without an offering. True worship consists in offering God that which is worthy of Him. We offer our best to the Best.

We laymen and women are no mere spectators of this act of worship. We members of the Body are part of the sacrifice. Without us the sacrament is not complete, the sacrifice cannot be offered. That is why we must keep the divine appointment. Of His gracious mercy, He has made Himself dependent on us, made us instruments of His redeeming love, and He awards us with Himself. "We make, O Lord, our glorious exchanges, what Thou has given us we offer, that we, in turn, may receive Thyself."

In the beginning days of the Church, people brought their own bread and wine—bread made from countless grains of wheat, wine made from countless grapes—symbolizing the countless people for whom our Lord gave His life. To these were added their alms. Even though we no longer furnish and present the bread and wine ourselves, our alms comprise the first of the three offerings in the Eucharistic rite. We give back to God what He has given us. "All things come of Thee, O Lord, and of thine own have we given Thee."

The second offering comes when, the sacred elements having been consecrated, the words are spoken, "Wherefore, O Lord and heavenly Father . . . we Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee . . ."

Then we make our third offering: And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." Without these three oblations we can never know the peace of the Lord.

Holy Communion is a divine appointment with our Lord, to be kept at all costs. As He spoke His invitation to His disciples, so He speaks to us, "With desire I have desired to eat this Passover with you." The deepest desire of His loving heart is to make us one with Himself, as He and His Father are one, in the Eucharistic feast.

We must never think of Holy Com-

munion solely as a personal, engulfing contact of the individual soul with the Presence. Every Eucharist, and all valid prayer and worship, are joined, first, with that of other Christians who make up the Family of God. Whether there be two or three or two or three thousand at a Eucharist, we represent only a minute segment of all those races and peoples who are related to one another by common origin and common purpose — the Family of which the Eternal Son is the head, joined together in worshipping the glory of God, because He is God. "We all partake of one bread."

Not alone we living on this earth now, but all those who have gone before us — the greater part of the Family — and all the ranks of His heavenly servers — with these also "we plead that one meritorious sacrifice on the Cross which He, our High Priest, unceasingly pleads in His own Divine Person in heaven."

"Therefore, with angels and archangels, and with all the company of heaven,

we laud and magnify Thy glorious Name, ever more praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts heaven and earth are full of Thy glory; glory be to Thee, O Lord Most High."

SHARING IN OBLATION

It is this intense reality of His Presence, and our sharing in His oblation for the sins of all time, which draws devout souls all over the world to the altar rail Sunday after Sunday and many a weekday beside, come there to attest, by their worship, that they are "very members incorporate in the mystical body of Thy Son." Picture them down the ages, picture them around the world today — men, women, and children of all stations in life, all tints of skin, all degrees of intellect, who make up that vast "company of all faithful people," who have not faltered in the belief that, except they eat the Flesh of the Son of Man and drink His Blood, they have no life in them.



NOTES ON THE PICTURE: Before it was possible for us to "be regenerated and born anew of water and the Holy Ghost," some great things had to be done. It required, as the artist has depicted, that Christ Himself be first baptized, with the Dove of the Holy Spirit hovering above — that He go on, as shown to His Crucifixion, that He rise from the grave, and become, as the candle shows (and as used in the Baptismal Office) the Light of the World! The Dove of the Holy Spirit is shown hovering above, symbolic, with the water, that the child is being baptized "with water and the Holy Ghost" (Prayer Book, page 274). The Baptismal scene is encircled with a wreathing of precious, satisfying words of Scripture found in I John 3:1.

Holy Baptism

WE are born into the world as members of a sinful race, a race that has chosen to please itself rather than God. In Baptism we are born again to the life of grace by being made members of the living Christ. We are not children of God by nature because the human race has chosen to disown its Father, but through Baptism we enter into the perfect Sonship of Christ.

The death to sin and rebirth to righteousness was clearly shown in the ancient ceremonies of the Church when the catechumen descended bodily into the water and rose again, a new man, "created in Christ Jesus unto good works." And the water poured on us at Baptism is still the sign of our cleansing through Christ's death, and the pledge of our sharing in His risen life, here on earth by grace; hereafter, in glory.

Adapted from a series of sacrament cards, distributed in this country by Ammidon and Co., Baltimore, Md.

Common Problems Mean Common Efforts

By the Rev. William B. Spofford, Jr.

Rector of St. Thomas' Church, Detroit, Mich.

ACCORDING to Christian doctrine and the realities of sociology, all life is interdependent and complementary. Modern inventions have, of course, but high-lighted this ancient and basic truth. Thanks to our high degree of industrialization and specialization of effort, all human beings are intimately linked with all other men. Our offering at the Eucharist — the bread and wine — contains the labors and efforts, the strengths and shortcomings of all. Contained therein are the men who sowed and reaped the seed. There, too, are represented the men who smashed the earth to extract the ore to make steel tracks, over which other men drive engines that the grain might be transported to the mill. It stands for the oneness of life and creation — all dedicated to the glory of God.

URBAN AND RURAL

Men, as sinners, however, have often destroyed this basic unity or, at the very least, lost sight of it. In contemporary American culture we possess two distinct forms of environment in which men live. In the past century, our basic pattern has become urban, featuring the concentration of people — workers, managers, traders, and service personnel — around the mass-production plants. The other pattern is the rural one which is intimately connected with work on the land — the production of food and the extraction of natural resources.

In many respects, the tempo and customs of life in these two environments are different. Unfortunately for human creatures, differences and strangeness too often breed hostility. American history tells us that such hostility has often characterized the relations between our urban and rural populations. Indeed, in its economic sense, the Civil War was a conflict between the urban pattern — new, vigorous, and expansive — against the rural mode of the day. Subsequently, suspicions often developed between those who worked in the field and those who worked in the city plants. The workers viewed the farmers as "conservatives," while the latter too often were scared by the word "revolution" as they watched the development of the American labor movement.

This split has never been adequately bridged. Often, high prices for the urban dweller are viewed by him to mean great profits for the farmer, although economic analysis shows that this is generally not true. Conversely, increased wages in the city are dammed by the rural dweller as an automatic increase in his cost of liv-



FR. SPOFFORD: "The gospel of Jesus Christ is the same for all . . ."

ing and farming operation, although this, too, is not generally true.

And yet, the life is one. The Church has a mission in both environments. As a body of reconciliation and redemption, its task includes increasing understanding between these two environments.

FEEDER-BELT

It is true to say that the rural church is the "feeder-belt" for the urban church. Because of the differences in tempo, custom, and psychology in the country, many problems arise as men move from the land to the plant. Perhaps, for the first time, the rural man comes into contact with the non-creative aspects of mass-production; he is approached by the labor union and asked to join something which he has traditionally thought of as radical; he is confronted by the neon-flashiness of urban entertainment featuring smoke-filled halls and "spectatoritis." As one who had the sense of creativity on his own land; as one who was a conservative possessor of his own farm and his own boss; as one who indulged in the healthy pattern of outdoor, individualistic sport, tensions disturb him. The urban rector and the members of his parish must know how to bridge that gap.

Conversely, economic wisdom, sensible human planning, and the negative search for lower wage-fields and fear of atomic bombing is slowly developing a movement of decentralization. The major plants are beginning to diversify their operation, moving their plants to small towns nearer the source of their raw

materials. Many workers in the urban pattern, therefore, are losing their trades and must follow the plants to the country. Again, the tempo, customs, and psychology are different. The urban man may feel like a "city-slicker" in a "slow burg." Instead of going to the night ball game for recreation he finds that he is offered a choice between a community picnic and a square-dance. Tension again enters in. The rural rector and his people must learn how to bridge the gap.

On both sides, increased understanding is mandatory. The common element in all cases is, of course, the human element. Both the urban and the rural Churchman are concerned with a creature who is made in the image of God and possessed of a tendency to sin. In actuality, the differences in the problems are not too great. They simply may be expressed in different ways.

TECHNIQUES FOR UNDERSTANDING

Techniques for achieving this understanding must be worked out. Conferences between rural and urban Churchmen should be sponsored by the national Church. Just as there is a Rural Workers' Fellowship, there should be an equivalent body for urban workers, and, from time to time, both unofficial groups should meet together. Likewise, scholarships for some urban ministers should be given for a summer's study in the rural field in some such center as Roan Ridge. Conversely, rural workers should be encouraged to attend such urban training institutes as the School of Applied Religion, Cambridge, Mass., or the Students-in-Industry projects sponsored by the Society of Friends. Undoubtedly, real thinking on this problem could come up with some real answers.

Finally, in a society of conflicts, it is important to recognize that many social problems are common to both the urban and the rural Church. An attack on, say, consumers' cooperatives in the city, affects the whole rural movement. The Church, through the Department of Domestic Missions and the Department of Social Relations, should establish a strong committee made up of experts in both fields to develop a program of witness and action involving common rural-urban social problems.

Under the providence of God, all life is a unity. The same stars shine down on Crabtree Corners and 42nd Street. The same type of creatures dwell beneath those stars-possessed of the same dreams, the same sins, the same hopes and the same fears. The gospel of Jesus Christ is the same for all of them.

NEW YORK

\$29,400 Paid in One Year

St. John's Church, Greenwich Village, New York City, will soon have paid off \$29,400 of its mortgage. The rector, the Rev. Charles Howard Graf, and the vestry of the parish announce that \$11,000 per year will be paid until the mortgage is paid up.

A Service of Thanksgiving will be held in the church on April 4th. Bishop Littell, retired Bishop of Honolulu, will be the preacher, and Fr. Graf will be the celebrant, assisted by the Very Rev. Dr. E. J. M. Nutter, retired dean of Nashotah House, Nashotah, Wis.

In addition to the usual parochial activities and services, St. John's shows its interest in the artistic community by making available its facilities to the Village Art Center, which shows the work of new artists; a clay club for beginners and advanced students; and a College of the City of New York modeling class, as well as many other organizations.

Church Club of New York Has 61st Annual Dinner

The Grand Ball Room of the Waldorf-Astoria Hotel was well-filled on February 2d for the 61st annual dinner of the Church Club of New York. Bishop Gilbert of New York and Bishop Donegan, Suffragan of New York, were guests of honor. Others at the speakers' table were the two speakers, Bishop Emrich, Coadjutor of Michigan; Dr. Gordon Keith Chalmers, president of Kenyon; Bishop Littell, retired Bishop of Honolulu; the Very Rev. Dr. Lawrence Rose, dean of the General Theological Seminary; the Rev. George F. Bratt, dean of the Convocation of Westchester, diocese of New York; the Rev. Arthur V. Litchfield, dean of the Convocation of the Bronx; the Rev. Frank L. Carruthers, dean of the Convocation of Hudson. The president of the Church Club, the Hon. Robert McC. Marsh, presided. The dinner was preceded by a reception.

Bishop Gilbert made a short speech of greeting. Dr. Chalmers gave an address on "Religious Education in Schools and Colleges." Bishop Emrich spoke on "Evangelism."

CHICAGO

Church's Program at University Announced

The Episcopal Church Council at the University of Chicago, Inc., announces the purchase of a headquarters for the Church's work at the university. The

new headquarters, in the center of the university neighborhood at 1321 E. 56th St., will provide living quarters for the university pastor, together with an office, consultation room, and a small oratory. It is a second floor apartment in the same building as the rectory of St. Paul's Church, Kenwood, and was purchased at a cost of \$15,000, the money being raised by the council in direct campaign held during the past three months.

The work of the Church at the University of Chicago since March 1st has been placed under the direction of the Episcopal Church Council at the university. This newly-organized council is composed of nine members appointed annually by Bishop Conkling of Chicago upon nomination: two each by the rectors of Christ Church, the Church of the Redeemer and St. Paul's Church, Kenwood; three by the council as a whole. All directors must be communicants in good standing and all must be professors in the university. The Bishop of Chicago, the rectors of the three parishes, and the university pastor are directors *ex-officio*.

The Bishop, acting with the council, has named the Rev. Dr. Bernard Iddings Bell as the pastor at the university and Counsellor on Problems to university people. He will maintain a celebration of the Holy Eucharist in Bond Chapel at 8:30 AM every Sunday in term-time, and will give his patronage and support to the Canterbury Club, an organization of Episcopal students on the campus.

The officers of the council are: chairman, Richard Hocking, professor of Philosophy; vice-chairman, Miss Gertrude

E. Smith, professor of Greek; Joachim Wach, professor of the history of religions; treasurer, Wilbur G. Katz, dean of the Graduate School of Law.

The other directors are: William Burrows, professor of bacteriology; Miss Edith F. Flint, professor of English; Miss Margaret H. Brooks, professor of nutrition; Lawrence M. Graves, professor of mathematics; Lyndon H. Lesch, assistant treasurer of the University of Chicago.

MICHIGAN

Dr. Cadigan Resigns

The resignation of the Rev. Dr. Charles H. Cadigan, rector of Christ Church, Cranbrook, Bloomfield Hills, Mich., effective during the summer, was recently announced to parishioners.

Dr. Cadigan, who has been rector of the Cranbrook parish since 1939, said that he is planning to enter the field of industrial relations. He expects to enter an industrial plant "to work with management and labor in formulating policies."

Expressing the belief that industrial relations is one of the most important areas of social tension today, Dr. Cadigan stated that he has been interested in the subject for several years, and feels he can make a contribution toward improved relationships.

Friends recalled that Dr. Cadigan's predecessor at Cranbrook, the Rev. Dr. Samuel S. Marquis, now rector emeritus, left the deanship of St. Paul's Cathedral, Detroit, a generation ago to establish the



LENTEN ORDINATION: The first ordination performed by Bishop Loring of Springfield was that of Robert Spicer-Smith to the diaconate on February 22d. Pictured above (left to right) are the Very Rev. F. William Orrick, dean of the Mass; the Bishop; and Mr. Walter J. Harris, sub-deacon.

first social service department in a major Detroit industry for the late Henry Ford.

Dr. Cadigan said that his plans are not yet complete. He has announced his resignation at this time in order to give the parish ample time to select his successor.

N. MEX. & S. W. TEXAS

Dr. Heffner Ordained; Many Seeking Orders

The recent ordination to the priesthood of the Rev. Edward A. Heffner, M.D., in Belen, N. Mex., marked the first ordination of a priest by Bishop Stoney and the completion of the first step in a program being undertaken in the district of New Mexico and Southwest Texas for provision for a localized ministry in smaller towns and rural areas.

Dr. Heffner, a practicing physician in Belen, N. Mex., revived an inactive congregation there two years ago as a lay reader, and was ordained deacon last May. Under his leadership the congregation has grown to over 40 communicants and over 70 baptized persons. His interest in the Church started with his confirmation when he was stationed in



DR. CADIGAN: Resigning as rector of Christ Church, Cranbrook.

England with a medical unit during the war. He plans to continue the practice of medicine in Belen.

Four other men have been ordained deacons within the past year, and others are seeking Holy Orders. Because of the size of the district — the largest in the

continental United States — and the scattered population, it is expected that the ordination of men who will continue in their secular occupations will provide oversight for many areas which cannot support a full time resident clergyman.

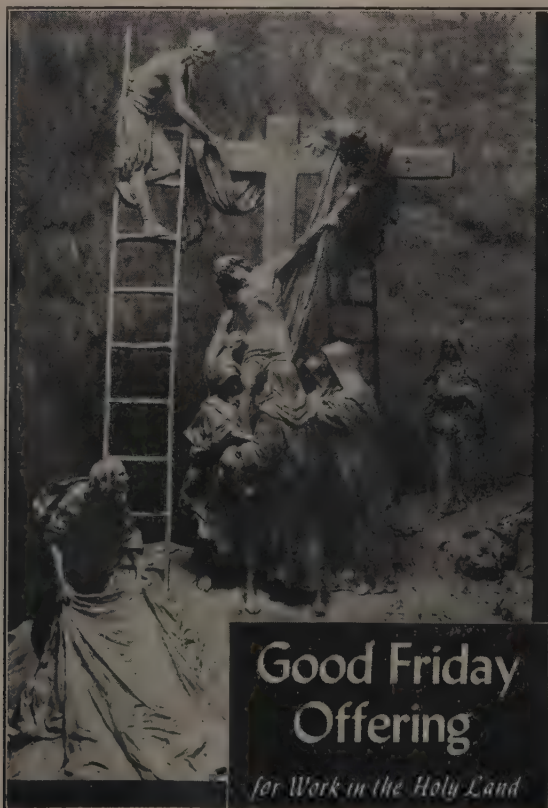
RHODE ISLAND

Public Religious Instruction

The School Committee of the Town of South Kingstown, R. I., has requested the clergy of the various churches nearby to give religious and moral instruction to the pupils in the high school, in the high school building.

The committee stated to the clergy that the law of Rhode Island requires them to "implant and cultivate in the minds of the children the principles of morality and virtue. If each church will furnish instruction to its own members, the schools will be indebted to you for giving us this aid. To the best of our judgment, this plan in no way transgresses the necessary principle of the freedom of control of Church over State or State over Church."

The two Roman Catholic parishes involved have accepted the invitation, and so have the two Episcopal parishes: the



Good Friday
Offering

for Work in the Holy Land

Read Jerusalem Compassed by Armies in Forth for March

THE NEED THIS YEAR IS MORE urgent than ever, reports the Church's Chaplain in Jerusalem. Multiplied responsibilities, insoluble problems confront Christian leaders in the distraught land where once Christ walked. Congregations fluctuate; schools have been damaged and more severe havoc lies ahead; hospitals face appalling deficits. Your gifts this Good Friday not only will relieve a desperate financial situation but will bring courage and hope to the Bishop in Jerusalem, his helpers, and all those committed to their care.



The National Council, 281 Fourth Ave., New York 10, N. Y.

DIOCESAN

Church of the Ascension, Wakefield, and St. Peter's-by-the-Sea, Narragansett. The rector in Wakefield, which is in the Town of South Kingstown, the Rev. John R. Wyatt, is chairman of the school committee in his town but did not initiate this plan. The Rev. Thom Williamson is rector in Narragansett. This latter town may go with South Kingstown later, for its junior high grades, the three upper years at high school being taken by Narragansett pupils at the South Kingstown high school.

Most of the Protestant pastors have refused to enter the plan, which does not require a majority vote of the pastors to be put into effect, the date chosen being February 16th. The plan will go into effect experimentally, and by permission of the families involved. No school credits are involved for this first half year; they may be given next year, if the plan succeeds.

DELAWARE

School of Christian Education Held

Sponsored by the department of Christian education of the diocese of Delaware, a school of Christian education was held on Tuesday evenings in January, at the Cathedral Church of St. John, Wilmington, Del.

Notwithstanding inclement weather on each of the evenings, the total registration was over 230, with an average attendance of over 180. Every parish in the Wilmington area was represented and others came from all over the diocese.

Each session was divided into two periods: the first dealing with content courses; the second with methods. A course on the Life of Christ by the Very Rev. Robert Hatch, and one on Church history by the Rev. John Ellis Large, rector of St. Andrew's Church, Wilmington, were features of the first period.

The second period was divided, with group courses on women in the life of the Church, laymen's work in the Church, and method courses on Church school and youth work.

The leaders for the women's courses included Mrs. William H. Hannah, president of the Woman's Auxiliary of the diocese of Long Island; Mrs. George Trowbridge, of the diocese of Pennsylvania; Miss Avis Harvey, educational secretary of the Woman's Auxiliary to the National Council; and Mrs. Alfred M. Chapman, chairman of the executive board of the Woman's Auxiliary.

Leading discussion groups on laymen's work were Lt. Gov. E. N. Carvel, of



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DIOCESAN

Lurrel, Del.; Dr. J. Fenton Daugherty, dean of men of the University of Delaware; Manfred Keller, special assistant in the Rayon Department of the DuPont Company; and Raymond P. Genet, head of the design division of the engineering department of the DuPont Company.

The Rev. Paul A. Kellogg, rector of Christ Church, Dover, Del., gave the course on youth work, and Mrs. Leonard R. Harris, Miss Ruth Gill, and Miss Florence V. Miller taught the course on Church school methods.

GEORGIA

Mission Work Advances

The department of missions of the diocese of Georgia reported great progress at the meeting of the executive council, held at Christ Church, Savannah, Ga., January 21st.

St. Paul's Church, Jesup, has raised \$6,000 for a new parish house; the church at Hawkinsville has \$5,000 for a new rectory; and St. Matthew's Church, Savannah, has been given \$328 from the Bishop's contingency fund for building purposes.

Negro work in the diocese was discussed, and it was told that St. Cyprian's private school for Negro children, Darien, Ga., has been converted into a pre-school nursery. There was a need for such a school, and this community has an excellent public school for Colored children.

A budget of \$40,407 was adopted for 1948.

VIRGINIA

To Continue Shrine Mont

Plans for the operation of Shrine Mont, Orkney Springs, Va., as a Church conference and vacation center, were made at a recent meeting of the Shrine Mont Commission of which Bishop Goodwin of Virginia is chairman. The death of the Rev. Dr. Edmund Lee Woodward, founder and director of Shrine Mont for the past 25 years, made it necessary to consider plans for carrying on the work in the future.

Wilmer E. Moomaw, business manager, is also acting as agent to make arrangements for conferences and summer guests.

Among the conferences that have already been arranged for are the Washington Youth Conference, which will be for two ten day periods during the month of July, and the clergy seminar. Arrangements for the seminar program are being made by the Rev. Canon George J. Cleaveland of the Cathedral of SS. Peter and Paul, Washington, D. C.

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DEATHS

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Alexander R. DeWitt, Priest

The Rev. Alexander Renshaw DeWitt, rector emeritus of St. James' Church, Muncy, Pa., died in the Muncy Valley Hospital, February 16th, at the age of 81.

A lifelong student of languages, the Rev. Mr. DeWitt read nearly a dozen different ones including many obscure middle-eastern tongues. He was also interested in medicine and mathematics. After his graduation from the University of Pennsylvania, he practiced law in Philadelphia before studying for the ministry at the Philadelphia Divinity School.

His first church was Trinity, Antrim, Pa., after which he became rector of St. James' Church, Muncy, in 1894, retiring after 29 years in 1923. For many years he wrote a column called "The Hermitage." He leaves one son and three grandchildren.

The Burial Office was read in St. James' Church, Muncy, February 18th, by Bishop Heistand of Harrisburg, assisted by the Rev. Frederick V. Holmes and the Rev. Squire B. Schofield.

William Adams McClenthen, Priest

The Rev. Dr. William Adams McClenthen, 70, rector of Mount Calvary Church, Baltimore, Md., died on January 31st. The funeral service was conducted by Bishop Powell of Maryland at Mount Calvary Church on February 3rd, with interment in St. John's Churchyard, Worthington Valley, Md.

Fr. McClenthen was born in Camden, N. J., January 15, 1878, the son of William Taylor McClenthen and Sarah Whitaker (Adams). He was graduated from the University of Pennsylvania in 1898 with the B. A. degree,

and from the General Theological Seminary in 1901. Nashotah House awarded him the D.D. degree, *honoris causa*, in 1914. Bishop Whitaker of Pennsylvania ordained him to the diaconate in 1901, and Bishop Mackay-Smith of Pennsylvania, to the priesthood in 1902. Before becoming rector of Mount Calvary Church in 1908, Fr. McClenthen was curate of St. Clement's Church, Philadelphia, headmaster of Donaldson School, Baltimore, and curate at Mount Calvary.

Edmund Lee Woodward, Priest

The Rev. Edmund Lee Woodward, M.D., 74, a retired priest of the diocese of Virginia, died at Woodstock, Va., on January 20th. Funeral services were held January 21st at the Shrine of the Transfiguration, Orkney Springs, Va., of which Dr. Woodward was rector for many years, by Bishop Goodwin of Virginia, assisted by the Rev. Messrs. Churchill Gibson and Edmund Lee and the Rev. Dr. Zircle, a Lutheran minister. Interment was in Shrine Mont, Orkney Springs.

Dr. Woodward was born in Richmond, Va., January 29, 1873, the son of Warner Minor Woodward and Mary Eliza Kennedy (Stewart). He was educated at the McGuire University Preparatory School, Richmond, and the University of Virginia, from which he received the B.A. degree in 1895, the M.A. in 1896, and the M.D. in 1897. He later did post-graduate work at the Polyclinic Post-Graduate Medical School, Philadelphia, Pa.

From 1899 to 1908, Dr. Woodward was a medical missionary in China. In 1910 he was graduated from the Virginia Theological Seminary, Alexandria, Va., with the B.D. degree. The seminary gave him the D.D., *honoris causa*, in 1943. Bishop Gibson of Virginia ordained him to the diaconate in 1909 and to the priesthood in 1910. He was married to Miss Frances Peyton Gibson, the Bishop's daughter, in 1910. Mrs. Woodward died two years ago.

Dr. and Mrs. Woodward returned to China in 1910, when he began the founding of St. James' Hospital, Anking, at the same time serving as the first dean of the Cathedral of Our Saviour, Anking. In 1914 he returned to the diocese of Virginia, and was for several years rector of Whittle Parish, The Plains. From 1921 to 1928, Dr. Woodward served as dean of Church schools in the diocese. From 1928 until his retirement several years ago, he has been rector of the Shrine of the Transfiguration and director of Shrine Mont.

While in China, Dr. Woodward

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DEATHS

served as a deputy to the first General Convention of the Chung Hua Cheng Kung Hui [Holy Catholic Church in China], and in 1904 was a deputy to the General Convention of the Church in the United States. In 1912, he was one of the signers of the Constitution of the Chinese Church.

Sister Louise, CSJE

Sister Louise, superior of the Community of St. John the Evangelist, died in her sleep on January 16th in the Sisters' House, Brooklyn, N. Y. She was 86 years of age. Private services were held in the Sisters' House on January 19th by the Rev. Dr. George T. Gruber, assisted by the Rev. Frs. Charles H. Webb and Henry Willmann. Interment was in the Sisters' plot in Cypress Hills Cemetery.

A former communicant of Grace Church, Brooklyn, Sister Louise was at one time in charge of the orphanage of the Church Charity Foundation. She was admitted as a novice of the Community in 1912, and was fully professed on June 2, 1914, Bishop Burgess of Long Island receiving her vows.

Since the death of Sister Katharine in 1938, Sister Louise had been the superior of the Community.

Mary Isabella Henderson Lumpkin

Mrs. Hope Henry Lumpkin, 63, widow of the late Rev. Dr. Lumpkin, died at her home in Columbia, S. C., on February 12th. The Burial Office was read on February 13th at Trinity Church, Columbia, by Bishop Gravatt of Upper South Carolina, assisted by the Rev. Eugene Nixon. Requiem celebrations were held on February 15th at Grace Church and St. Francis House, Madison, Wis., and at the Church of the Holy Communion, Charleston, S. C.

Mrs. Lumpkin was born in Charleston, S. C., August 7, 1884. She attended the public schools in Columbia, S. C., and was graduated from Winthrop College. From 1914 to 1919 she served with the Rev. Dr. Lumpkin in Fairbanks, Alaska. They returned from Alaska to live in Madison, Wis., where Dr. Lumpkin was rector of Grace Church until his death in 1932.

Since her husband's death, Mrs. Lumpkin had taught in the public schools, specializing in the pre-school-age child. During World War II, she was the state supervisor of nursery schools, and organized many travel kindergartens and nursery schools. At the time of her death she held the position of playground director of the Pacific Park Playground, Columbia. She served her parish as a Church school teacher, and was a prominent figure in the women's work of the diocese of Upper South Carolina.

Mrs. Lumpkin is survived by four

sons, the Rev. William W., Hope Henry, Jr., John Henderson, and Robert L.; a sister Miss Julia Lucas Henderson; and a brother, Edward Mc Crady Henderson.

Georgiana Mary Smith Ogden

Mrs. Henry N. Ogden, who was many times a delegate to the Triennial meeting of the Woman's Auxiliary, died at her home in Ithaca, N. Y., on February 8th.

Mrs. Ogden, who was the widow of the late Professor Ogden of Cornell University, had long been interested in the Church's work in her parish and diocese and in the mission field. She was active in the work of the Woman's Auxiliary everywhere.

She is survived by two sons, John Bennett Ogden and William Hall Ogden, and three daughters, Mrs. Priscilla Ogden Dalmas and the Misses Katharine and Ruth Patterson Ogden.

Frances Semle, Deaconess

Deaconess Frances Semle, 64, who was associated with the diocese of Rhode Island and the Cathedral of St. John, Providence, for more than 35 years, died in Providence on February 16th at the Jane Brown Hospital.

Deaconess Semle had charge of the Girls' Friendly Society, and was also the head of the diocesan GFS. Since 1939 she had been superintendent of the cathedral Church school.

She is survived by a sister, Mrs. Charles Bleuler, and a brother, Louis Semle.

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CHANGES

Appointments Accepted

The Rev. James S. Butler, rector of St. Andrew's, Bryan, Texas, will become priest in charge of St. Stephen's, Sweetwater, and All Saints', Colorado City, Texas, April 1st. Address: 20 Oak St., Sweetwater, Texas.

The Rev. Russell Dewart, rector of the Church of the Epiphany, Walpole, Mass., will become rector of Grace Church, Chicopee, and St. Andrew's, Lowell, Mass., April 1st. Address: 156 Springfield St., Chicopee, Mass.

The Rev. John A. Furrer, formerly rector of St. John's, Bangor, Maine, is now rector of St. Margaret's, Belfast, Maine. Address: 6 Church St., Belfast, Maine.

The Rev. George F. LeMoine, formerly a student at Virginia Theological Seminary, Alexandria, Va., is now assistant at All Saints', Chevy Chase, Md. Address: 737 N. Nelson St., Apt. 20, Arlington, Va.

The Rev. Charles A. Mosby, formerly priest in charge of Christ Church, Totowa Borough: St. Andrew's Lincoln Park; and the Church of the Transfiguration, Towaco, N. J., is now priest in charge of St. Andrew's, Harrington Park, N. J., and may be addressed there.

The Rev. Francis C. Reynolds, rector of St. Margaret's, Brighton, Mass., will become rector of St. Phillip's, West Warwick, R. I., March 27th. Address: 1565 Main St., West Warwick, R. I.

The Rev. Doane E. Rose, formerly rector of Trinity, Grand Ledge, Mich., is now vicar of St. John's, Charlotte, Mich. Address: 730 N. Sheldon, Charlotte, Mich.

Changes of Address

Chaplain C. W. Adams, formerly addressed at 11 W. Ocean Blvd., Long Beach, Calif., should now be addressed at Box 182, Point Loma, San Diego, Calif.

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The Rev. W. B. Alorda, formerly addressed at 816 S. Plymouth Ave., Los Angeles, Calif., should now be addressed at 808 S. Hobart, Los Angeles 5, Calif.

Chaplain (Lt.) Evert Conder, formerly addressed at 15 N. Garfield, Arlington, Va., should now be addressed at Box 1634, Central Station, Arlington, Va.

The Rev. George F. Dempsie, formerly addressed at All Saints' Convent, Orange Grove, Baltimore, Md., should now be addressed at Tokogakuin Orphanage, 2028 Doto-Cho, Sakai-Shi, Osaka-Fu, Japan.

The Rev. Lee A. Hanes, formerly addressed at 27 Valley View Ave., Summit, N. J., should now be addressed at 588 Grand Ave., Englewood, N. J.

The Rev. Arnold H. Hord, formerly addressed at 146 W. Walnut Lane, Germantown, Philadelphia, Pa., should now be addressed at the Delmar Morris Apts., Germantown, Philadelphia 44, Pa.

The Rev. Robert C. Hunsicker, formerly addressed at 74 Trinity Place, New York, N. Y., should now be addressed at St. Paul's Chapel, 11 Vesey St., New York 7, N. Y.

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The Rev. Grant A. Morrill, Jr., formerly addressed at the YMCA, Hamilton, Ohio, should now be addressed at 1 Victory Apts., in that city.

The Rev. Ernest W. S. Scully, formerly addressed at 8110 Kemper Ave., Los Angeles, Calif., should now be addressed at 8110 Kenyon Ave., Los Angeles 45, Calif.

The Rev. Paul M. Washington, formerly addressed at 620 S. 8th St., Philadelphia, Pa., should now be addressed at 2048 Ellsworth St., Philadelphia 46, Pa.

Ordinations

Priests

Los Angeles: The Rev. John Grinnell Harrell was ordained to the priesthood by Bishop Gooden, Acting Bishop of Los Angeles, on February 21st at St. James' Church, Los Angeles, Calif. He was presented by the Rev. George West Barrett, and the Rev. Charles F. Whiston preached the sermon.

New Mexico and Southwest Texas: The Rev. Edward Albert Heffner, M.D., was ordained to the priesthood by Bishop Stoney of New Mexico and Southwest Texas on December 21st at St. Phillip's Church, Helen, N. Mex. He was presented by the Ven. Robert S. Snyder, who also preached the sermon. Dr. Heffner is to continue his medical practice, and is vicar of St. Phillip's. Address: 300 Becker Ave., Belen, N. Mex.

Deacons

Dallas: Stanton Patrick Murphy was ordained to the diaconate by Bishop Mason of Dallas on February 10th in the chapel at Seabury-Western Theological Seminary, Evanston, Ill. He was presented by the Rev. John M. Young, and the Rev. Dr. Paul S. Kramer preached the sermon. The Rev. Mr. Murphy will complete his studies at the seminary. Address: 600 Haven St., Evanston, Ill.

Erie: Paul Kramer Abel was ordained to the diaconate by Bishop Sawyer of Erie on February 22d at St. John's Church, Sharon, Pa. He was presented by the Rev. S. C. V. Bowman, and the Very Rev. William Robert Webb preached the sermon. The Rev. Mr. Abel will continue his studies at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Maryland: John Alfred Baden was ordained to the diaconate by Bishop Powell of Maryland on December 23d at Trinity Church, Towson, Md. He was presented by the Rev. Samuel S. Johnston, and the Rev. Maurice Ashbury preached the sermon. The Rev. Mr. Baden will be assistant at Trinity Church, while continuing his studies at Virginia Theological Seminary, Alexandria, Va.

New Mexico and Southwest Texas: Kenneth Lewis Rice was ordained to the diaconate by Bishop Stoney of New Mexico and Southwest Texas on February 1st at the Church of St. Clement, El Paso, Texas. He was presented by the Rev. William G. Wright, who also preached the sermon. The Rev. Mr. Rice will continue his secular employment, and will be vicar of St. Paul's Church, Hot Springs, N. Mex. Address: 606 Mills Bldg., El Paso, Texas.

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LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

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THE LIVING CHURCH



GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



ALBANY, N. Y.

GRACE Rev. L. N. Gavitt
Clinton Ave. & Robin St.
Sun Masses: 7:30, 10:45; Daily: 7 (Thurs 7, 9:30);
Wed 7:45 Sta & B, 1st Fri 7:45 HH; C Sat 5-
5:30, 8-9

ANSONIA, CONN.

CHRIST Rev. G. Ross Morrell, B.D.
Sun HC 8, 9:45, 11, 7:15; Daily: Wed 9:30, 7:30,
Sat 9:30, HD 9:30

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 North Highland Ave., N.E.
Sun Masses: 7:30, 9:30, 11; Sta Sun 8; Mat, Mass,
& V daily; C Sat 4

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS' 20th & St. Paul Sts.
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A.
Knox, c
Sun 8, 9:30 HC; 9:30, 11 Ch S; 11 MP in Feb,
HC in Mar.; 8 EP; HC & EP daily; Wed 8 EP &
Ser

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Speers, Jr., canon
Sun 8, 9:30, 11; Daily: 11; Ser 12:05; Tues 7:30,
11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; Sta & B Wed 8; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert
Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC, Wed Lit &
Instr 8

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun-Masses: 8 Low, 9:30 Sung with Instr, 11 Low
with hymns & Instr; Daily: 7, Fri 8 Sta, Instr & B

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

EVANSTON, ILL.

ST. LUKE'S Lee St. & Minman Ave.
Sun 7:30, 9, 11; Daily Eu 7, 7:30, 10, MP
9:45; C Sat 4:30-5:30, 7:30-8:30; School of
Religion Mon 8:15 "Lent with the Bishops"; HH
& B, Fri 8:15

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, r
Sun 8 & 11; Wed 7:30 & 10 HC; 8 EP; HD 10.
Church open daily for prayer.

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9;
Lent: Fri 7:45 V & B, Special preacher.

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 9:30 & 11 Morning Service & Ser;
Daily: Wed 10:30 HC, 7:45 EP & Ser

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7:30; C Sat 3-5

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D., r
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW ORLEANS (METAIRIE), LA.

ST. MARTIN'S Rev. David C. Colony, r
Metairie Road and Arlington Drive
Sun 7:30, 9:30, 11 & 7:30; Daily: HC 7:30, MP 9

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r

Sun 8 HC, 11 Morning Service & Ser, 4 Evensong;
Daily: HC Wed 8, Thurs & HD 10:30, 12:10 Mon to
Fri Special Preachers, Wed 8:30 Special Musical
Service

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard
P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

HOLY TRINITY Rev. James A. Paul, v
316 East 87th Street
Sun 8 HC, 9:30 Ch S, 11 Morning Service & Ser,
8 EP; Daily: MP 9, Wed HC 7:45, Thurs HC 11,
Lent Thurs 8 EP & Ser

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street
D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily: HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12, Wed 8 Vicar's
Evensong (during Lent)
C Sat 4-5 by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1
4:30-5:30, 7-8; Sat 2:50, 7-9



CHURCH OF ST. MARY THE VIRGIN
NEW YORK CITY

NEW YORK CITY (Cont.)

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D.,
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10; Daily ex Sat 5:15

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4
Daily ex Sat 12:10

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fiffer, Th.B.; Rev. Francis Voelcker, B.D.
Sun; Holy Eu 8, 9; Mat 10:30 Sung Eu & Ser 11
Cho, Evensong & Address 4; Daily: Mat 7:30
Eu 7 (ex Sat) 7:45, 12:10; Thurs & HD 9:30
EP & Int 5:30 (ex Fri — Fri 5) Fri Lit 12, Fri Sta
5:15; Address Wed & Fri 12:30; C Fri 12 to 1
Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel M.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC Mon, Wed, Fri 7; Tues
Thurs, Sat 9; Wed & Fri 10:30 & 12; EP daily 5
Wed 8 (Special Preachers)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. at Bainbridge St.
Rev. E. R. Carter, Jr., r; Rev. J. N. Atkins, Associate
Sun Masses: Low 7:30, Mass & Ser 11; EP & B
Weekday Masses: 10:30 Tues, Wed, Thurs; C Sat
7:30-8
Lenten Services: Lit & Meditation 8 Wed; Sta 8 Fri
The chapel is open daily for prayer.

RIDGEWOOD, N. J.

CHRIST Rev. Alfred John Miller,
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent, 8; all Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage
Sun 8, 9:30, 11; Wed 8; Fri 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr.,
Sun 8, 9:30, 11; HC daily during Lent, 12 Noon

SHREVEPORT, LA.

ST. MARK'S Texas Ave. & Cotton St.
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, r
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st
Sun; 6 Young Churchmen; Lenten Services: Tues
EP, 7:30 (Special Preachers); Thurs HC, 10; Fri
Twilight Service, 7:30

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

UTICA, N. Y.

GRACE Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; HC Tues & Thurs 10, Wed
& Fri 7:30; EP 5

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. duBois, S.T.B.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with
Ser; Daily: 7; C Sat 7:30; Fri 8 Sta and Ser

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8
ex 1st Sun HC 10:30, 12:30; Preaching
Service daily 12; daily ex Sat 5:30

WAUKEGAN, ILL.

CHRIST Grand at Union
Rev. Osborne R. Littleford, r; Rev. David I. Horn-
ing, associate; Rev. Richmond R. Burge, c
Sun 8, 9:15, 11; Wed & Thurs 7, 9:15